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church. Charles the Great is the great figure of the period. The relations of the empire to the papacy are now becoming full of interest. There is great activity in theology and literature and church extension.

Then follows the dissolution of the imperial church. Interesting chapters are given on monasticism, the literary movement since the death of Charles the Great, missionary undertakings, and a summing up of results.

Thus the lines advance and converge, until at last they meet at some indefinite point between 911 and 1002. These dates inclose many subjects that live again in the treatment of Dr. Hauck. Among these are the relations of crown, episcopate, and dukedom; the activity of the German church in Bohemia and Poland, the renewal of relations with Italy and its reaction upon ecclesiastical conditions in the north. In literature and art during this period there was considerable activity. Monasticism has decayed, and there are many indications that the reformatory spirit is rising. By 1002 the ascendancy of the empire in the church is complete, and the results in both church and empire are bad. But at last the spirits of reformation and ecclesiasticism find a strong expression in Gregory VII.

The third volume ends with an excellent chapter on the progress of the intellectual life. This is seen in architecture, sculpture, painting, schools, historical writings, theology, exegesis, Latin poems, German poems, and translations.

The book is to be recommended from almost every point of view. The author has a very large conception of his subject. Every important phase of development has been treated with the customary German thoroughness—without the customary German heaviness. The style is simple, lively, and direct. The German is peculiarly easy for the English reader, so that those whose knowledge of the language is moderate need not fear to take it up. It is to be hoped that Dr. Hauck may continue his work, and that someone may feel the obligation to put it into English form.

J. W. MONCRIEF.

EUROPE IN THE MIDDLE AGE. By OLIVER J. THATCHER, PH.D.,
and FERDINAND SCHWILL, PH.D. With maps and charts.
New York: Chas. Scribner's Sons, 1896. Pp. xii + 681. \$2.

THIS book attempts to cover the history of Europe, and of the Mohammedan countries from the fourth century to about 1500. It is

designed "for the use of the freshman and sophomore classes in the American college." It is adequately supplied with maps and chronological tables, ten of each. Such a volume was needed as a basis for lecture courses. A lecturer feels the need of some book to which he can refer students for a mass of details which ought not to be dictated. In presenting the necessary material this book is, I think, more successful than any previous volume in English. Although we have had some excellent works on this period, notably those by Professor Emerton, no one of them has been satisfactory in just this respect.

There are, however, serious faults in this volume. A text-book ought to be a guide to further study. In this respect the volume is almost useless. The authors say that they "have taken it for granted that the teachers who may use the book are acquainted with the best literature on the period, and will be able to direct the reading of their classes." They seem to have forgotten that in the average American college one man teaches all the history, and probably some other subject or subjects. That man is not likely to possess the necessary knowledge of mediæval history. Most teachers would agree with the authors that it would have been inadvisable "to add an extensive bibliography." But they should have given for each chapter a carefully selected and annotated list of the most useful works.

The choice of subjects has been wise for the most part, and some of the chapters are excellent. But there are two serious omissions: The history of the Roman Empire at Constantinople, and an account of the pre-Reformation movements. Each of these subjects is touched upon, but that is all. Probably the latter will be discussed in the volume on modern history. But there is no justification now for neglecting the debt we owe to the so-called Byzantine Empire. The division of the chapters by nations causes frequent repetitions. The first halves of pages 70 and 239 are practically identical, and the same is true of other parts of the book (*e. g.*, pp. 57 and 78, pp. 65-6 and 78). The spelling of proper names is influenced by German training, and is not always in conformity with good English usage, *e. g.*, Kaernthen, Clugny. Striking statements, which are not accurate, and which are sure to stick fast in the student's mind, are too common. On page 357 we are told that "large cities sprang up in all parts of the [Mohammedan] empire, many of them numbering a half million or more inhabitants." On page 26, "as a proof of the rapid increase [in population among the Germans] it is said that within sixty years the tribe of the Aduatici increased in numbers from six thousand to

fifty-nine thousand." It is true that this is said, but if the authors had read the source carefully they would have found good reason for not citing this statement without modification. In fact, a more careful dependence on sources would have saved them from many a slip.

It is to be hoped that the authors will soon have an opportunity to revise this work, and to make it the book which we need.

DANA CARLETON MUNRO.

UNIVERSITY OF PENNSYLVANIA.

MARTIN LUTHER IN KULTURGESCHICHTLICHER DARSTELLUNG.
Von ARNOLD E. BERGER. Erster Teil. 1483-1525. Berlin: Ernst Hofmann & Co., 1895. Pp. xxiv + 506. M. 4.80.

EMERSON, in his *Lecture on the Times*, uses the following figure: "As the granite comes to the surface, and towers into the highest mountains, and, if we dig down, we find it below the superficial strata, so in all the details of our domestic or civil life is hidden the elemental reality, which ever and anon comes to the surface." Berger's *Luther* is an effort to dig down into the social and domestic life of the times of the Reformation and to connect Luther with this "elemental reality." An effort is made to weigh all questions with "a deep sociological and psychological insight." Each event is viewed in its double relationship, on the side of the individual and on the side of society. The working together of the personality of the reformer and the reflex action of the institutions and circumstances of the age are never forgotten. Our author objects to all previous lives of Luther on the ground that they have been written from a purely theological point of view. "The Protestant theologian," he says, "however sincerely he may endeavor to handle his material with the sole aim of setting forth its causal relationship in a purely historical manner, will never be able to escape the atmosphere of his religious education sufficiently to exclude entirely all apologetic and polemic points of view." The reason for this he finds in the fact that the interest of the theologian naturally hinges on the personality of the reformer and on a desire to maintain his "religious originality." Thus the tendency of all biographers of Luther has been to isolate the man as far as possible from the general culture of his times. But Berger contends that the greatness of a man is not comprehensible, unless we have some object by which he can be measured and over against which we can put him.